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REPRESENTATION OF *IHSAN* BEHAVIOR IN *KAMBING DAN HUJAN* NOVELS BY MAHFUD IKHWAN

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ARTICLE INFO	ABSTRACT
<p><i>Article history:</i> Received: 18 Mar 2019 Accepted: 30 Apr 2019 Published: 31 May 2019</p> <p><i>Keyword:</i> Ihsan, novel, kambing dan hujan</p>	<p>This paper tries to identify the Ihsan behavior contained in the Kambing dan Hujan novel by Mahfud Ikhwan. Ihsan behavior is identified from the behavior of charity, patience, jihad, and fear. This paper uses a qualitative approach to examine representations of Ihsan behavior in the Goat and Rain novels. The steps of data analysis in this paper are divided into six specific stages, namely (1) processing and preparing data for the analysis process, (2) reading the entire data to find general meaning, (3) initiating data codification, (4) applying coding to describe the domains, participants, categories, and themes analyzed, (5) presentation of descriptions and themes in the form of narratives, and (6) making interpretations.</p>

INTRODUCTION

Islam has a huge influence on the treasures of Indonesian literature. the influence of Islam in the treasures of Indonesian literature cannot be separated from Islam itself, and its spread in the territory of Indonesia. Sunyoto (2016: 50) states that Islam has entered the archipelago around the middle of the seventh century. Arab merchants who had established trade links with the archipelago were the first to bring Islam to the archipelago. However, at this time Islam had not been widely adopted by the Indigenous people of the archipelago. Added by Sunyoto (2016: 55), new Islam was widely adopted by the indigenous population of the archipelago in the mid-15th century. At that time, those who were the spreaders of Islam were Sufi figures known as Wali Sanga. At this time, Islam was quickly absorbed into the assimilation and syncretism of the archipelago.

The rapid development of Islamic teachings brought by the Wali Sanga is inseparable from the way they preach. They preach Islam in a wise and wise way, not immediately and instantly. The main characteristic of the spread of Islam by Wali Sanga is gradual and does not hurt. Gradually, it means that the teachings are applied little by little and with various adjustments to local traditions. Guardians do not erase the traditions, beliefs, and arts that have existed in the community at all but are slowly straightened and adjusted to Islam. Second is not to hurt. Da'wah

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of the trustees does not disturb and abolish tradition - even religion - that has existed in society but strengthens it in an Islamic way (Sunyoto, 2016: xi-xii).

One of the interesting points in the way of Wali Sanga's da'wah is not to disturb and eradicate the traditions that already exist in the community, but slowly to be straightened to conform to Islamic teachings. This treatment also applies to art. Most notable is the wayang puppet art which was originally Hindu-Buddhist, then modified to fit the style of Islam. Sunyoto (2016: 163-165) states that there are 9 provisions of the Sultan of Demak and the trustees regarding puppet arts, namely 1) puppets need to be continued with changes, 2) puppets can be used as a means of da'wah, 3) the shape of puppets is changed according to Islamic teachings, 4) the story of gods being changed to cast polytheism, 5) puppet stories must be filled with da'wah, 6) wayang stories written by Walmiki and Wiyasa must be broadened to be spiritually Islamic, 7) accepting puppet figures and events only as symbols, 8) puppet shows must be accompanied good manners and manners, and 9) wayang must give meaning in accordance with Islamic preaching. In addition to staging puppets, there are also songs produced by the guardians that are used as a means of preaching. Fikriono (2012: 62) mentions several songs composed by the saints, including Suluk Wujil and Tombo Ati as a result of Sunan Bonang, Macapat Pangkur song composed by Sunan Drajat, and Suluk Ilir-Ilir and Gundhul-GundhulPacul as a result of Sunan Kalijaga.

The same thing applies to the field of literature. Since the beginning of development until now, Islam has a great influence in the world of Indonesian literature. This raises several terms related to literature and Islam. Zaidan (2007: 182) raises the term literary book, namely the classical Malay text containing Islamic religious knowledge, especially Sufism and theology. There are also two terms proposed by Fang (2011: 237), namely Islamic literature and Malay Islamic literature. Islamic literature is literature about Muslims and all their good deeds. Malay Literature Islam is Muslim literature written in Malay in Malay land as well. These terms refer to literary works written in the era after Islam entered Malay (Nusantara) and after Jawi letters (Malay Malay) were created. Most of these literary results are translations or adaptations of Arabic or Persian. The literature is almost entirely unknown to the author.

Before the 20th century, Indonesian Islamic literature in its broadest sense were books written in Arabic script or copies from Arabic into Indonesian. At that time Islamic scholars viewed writing something that was not related to the subject of religion was a bad thing. Therefore, at that time a small amount of work was produced, or if there were then the author was not certain. At this time many born works in the form of saga, poetry, and *pantun*. Just entering the 20th century, many works began in the form of poems and romances that appeared (Jassin, 1954: 18).

One of the literary works characterized by Islam is the novel Goat and Rain. This novel written by Mahfud Ikhwan tells the story of the characters Mif and Fauzia. Both of these figures are lovers who want to get married but are constrained by permission from their parents. This is because of the different backgrounds of their families, Mif from the Muhammadiyah family, while Fauzia from the NU family. In addition, each of the two fathers of the couple is leaders of each of these organizations. The NU-Muhammadiyah friction in this society is a complementary spice of the love story of Mif and Fauzia. The main advantage of this novel is the cleverness of the author in playing the storyline. The story begins at the present time but is immediately drawn back to the decade of the 60s, to then return to the present. This is what makes this novel interesting. In addition, the style of language used by the author is also quite impressive, so the topic is quite sensitive (NU-Muhammadiyah friction) does not provoke controversy. These advantages are still coupled with the title of champion 1, the Jakarta Art Council novel contest that is attached to the novel Kambing dan Hujan.

This paper tries to explore the aspects of devotion found in the novel Goat and Rain. The concept of Ihsan is based on a hadith of the Prophet Muhammad, who explained that Ihsan is worshipping Allah as if seeing Him, and if He does not see it, then He actually sees us (Jawas,

2006). Ihsan's basic concept according to the hadith is to worship Allah as if to see Him, and if he does not see it, then He actually sees us. The essence of Ihsan's meaning in this hadith is to do well wherever and whenever sincerely and sincerely because he feels watched by God. This will encourage people to always do good and leave evil. The word Ihsan appears several times in the Qur'an. The appearance of the word Ihsan in the Qur'an is coupled with acts 1) giving alms, 2) being patient, 3) jihad, and 4) being cautious. Therefore, the four actions can be categorized as elements contained in Ihsan.

The representation of the Ihsan behavior in the *Kambing dan Hujan* novel is examined using the theory of prophetic literature. Prophetic literature is the literature which is intended as literature of believers (according to Islam) as worship, and extends the inner space and arouses divine awareness and humanitarian awareness (Kuntowijoyo, 2013: 13-16). This concept is reinforced by Hadi (2004: 24-25) who mentions that prophetic literature as literature appears to always remind humans (in this case the reader) to God and live His instructions. Prophetic literature has the purpose of realizing the divine attributes in humans and reminding them that life's journey is a spiritual journey. Hilmy (2008: 244) mentions the dimensions of the prophetic example of the Prophet's person, in this case, the Prophet Muhammad, in the form of wisdom, wisdom, messages, and life lessons.

The prophetic word comes from English, namely prophet, which means prophet. According to the Oxford Dictionary, prophetic is (1) of, pertaining or proper to a prophet or prophecy; having the character or function of a prophet; (2) characterized by, containing, or of the nature of prophecy; predictive. Meanwhile, according to the Big Indonesian Dictionary (2008), prophecy is having prophetic character (like the prophet) or is predictive/predictive. If simplified, prophecy can be translated as prophethood. The term prophetic can be juxtaposed and applied in various scientific disciplines and aspects of life. The prophetic term juxtaposed with the field of health coined the term prophetic medicine. Ragab (2012: 659) wrote about the correlation of artifacts and old manuscripts in the time of the Prophet Muhammad regarding medicine and its correlation with the modern medical world. The prophetic term is also found and used in the world of law. One of the prophetic forms in the world of law is the existence of a whistleblower or person who reveals a case or untruth, which is categorized as prophetic or prophetic behavior (Avakian and Roberts, 2012: 71).

The press point of prophetic literary ethics by Kuntowijoyo is arousing divine awareness and humanitarian awareness. That is, both relations with God (*hablun minallah*) and relations with humans (*hablun minannas*) are embodied in this ethics of prophetic literature. This makes Kuntowijoyo's prophetic literary ethical concept related to aspects of religiosity. Religiosity is a relationship with certain beliefs or doctrinal traditions related to divinity and other supernatural powers (Abdel-Khalek, 2012: 743). The keyword in that sense is the relationship. That in religiosity, there is a relationship, namely the relationship between humans, the belief system that he adheres to, and behavior that reflects that belief. This behavior is called religiosity. Added by Abdel-Khalek (2012: 743) that there are two types of religiosity, namely extrinsic religiosity and intrinsic religiosity. Extrinsic religiosity is a form of religiosity that can be sensed, such as going to a place of worship, as well as other signs of religiosity that appear visible. While religiosity is intrinsically the place in man himself. This intrinsic religiosity is more directed at the attitude shown by someone in accordance with the value of religiosity.

According to the explanation above, this paper will discuss the representation of Ihsan behavior in the *Goat and Rain* novel by Mahfud Ikhwan. The discussion of Ihsan behavior is divided into four sub-topics, namely 1) giving charity as a representation of Ihsan behavior in the *Kambing dan Hujan* novel, 2) being patient as a representation of Ihsan behavior in the *Kambing dan Hujan* novel, 3) jihad as a representation of Ihsan behavior in the novel *Kambing dan Hujan*, and 4) be cautious as a representation of Ihsan behavior in the novel *Goat and Rain*.

METHOD

This paper uses a qualitative approach to examine representations of Ihsan behavior in the Goat and Rain novels. The characteristics of qualitative research according to Creswell (2009: 175) which are in accordance with this study are researchers as key instruments, examining the condition of natural objects without any treatment, using inductive data analysis methods, and based on theory. Data collection in this study was conducted with the study of texts in the novel Goat and Rain. The steps of data analysis in this paper are divided into six specific stages, namely (1) processing and preparing data for the analysis process, (2) reading the entire data to find general meaning, (3) initiating data codification, (4) applying coding to describe the domains, participants, categories, and themes analyzed, (5) presentation of descriptions and themes in the form of narratives, and (6) making interpretations (Creswell, 2009: 185-186). To maintain the objectivity of the researcher, the data validity checking stage is carried out. Checking the validity of the data of this paper is done by triangulation, namely the technique of checking the validity of findings by utilizing something outside the findings as a means of checking and comparing data to build coherent interpretations and analyzes (Creswell, 2009: 191). Triangulation in this study was conducted in three ways, namely (1) careful, thorough and repeated examination of the research data, (2) consultation with experts or experts, and (3) discussions with colleagues who had competencies around the topic.

RESEARCH FINDINGS AND DISCUSSION

The findings in this study are in the form of monologue quotes, dialogues, and narratives in Mahfud Ikhwan's Goat and Rain novels which represent Ihsan's behavior. Ihsan behavior in Kambing dan Hujan is represented in behavior 1) giving alms, 2) being patient, 3) jihad and 4) being cautious.

Sadaqah as Representation of Ihsan Behavior in *Kambing dan Hujan* Novel

Sadaqah according to the Indonesian dictionary (2008: 1280) is giving something to the poor or those who are entitled to receive according to the ability of the person who gives, and outside the obligation of *zakat fitrah*. This definition contains two important points. First is the difference between *zakat (fitrah)* and almsgiving, even though both of them give to those who are entitled to receive. The second is the law of alms, namely sunnah. This is based on statements according to the ability of the person giving. That is, if someone does not have the ability, he or she are not required to give alms. In addition, the amount of charity values also has no limitations, different from zakat which has its own calculations. This alms is considered as a manifestation of the value of evil, namely good deeds to fellow human beings.

Sadaqah as a manifestation of this value of divinity can be found in the novel Goat and Rain, as in the following commentary.

- (1) *Centong terlalu jauh dari kabupaten sehingga perlu ongkos banyak untuk sampai sana. Sumber dana kami hanya seekor kambing milik Suyudi—yang akan dijual untuk ongkos jika nanti diperlukan. (Sedikit uang sisa penjualan kambing yang aku pegang hanya cukup untuk aku sendiri.)*

The above quote shows the alms attitude performed by the Suyudi figure. He gave alms a goat that would be used as fare for the trip to the district. This he did so that he could pick up the teacher to study those who were arrested by the police. In fact, this Suyudi figure works only as a goat herder. The goat that he will use as a fee is the goat as a reward he shepherds. But he gave away the goat he had used as a fee. He thinks the goat will be more useful if used for mutual interests. This attitude is referred to as charity as a manifestation of the value of divinity, namely charity to do good to the people.

Sadaqah as a manifestation of the value of divinity in the Kambing novel and subsequent rain can be seen in the following quote.

- (2) “Kok separuh rumah, seluruh sawah yang aku punya pun akan aku iklaskan, Nak.” Begitu kata kakekmu saat itu—kalimat yang tak akan aku lupakan.

The above quote illustrates the sincerity of the grandfather's character in giving alms. In the quote, the grandfather figure gave half of the houses he had to become a madrasa. This charity is carried out to foster the development of the newly established *madrasah* but does not have a building. The sincerity of the grandfather's figure is evidenced by the sentence why half of the house, all the fields that I have will I be willing, son. This means that, in addition to providing half of the houses he owns, he is also ready to donate all of his fields to the interests of the madrasa. This attitude is a reflection of the form of charity as a manifestation of values of divinity. The grandfather is more concerned with the public interest, namely a madrasa, above his personal interests.

Almsgiving as a manifestation of spiritual values in the Kambing novel and subsequent rain can be seen in the following quote

- (3) *“Mus, tolong serahkan kepada Bu Sri. Bilang dari aku,” pesan Bu Yatun kepada Muslimah sembari menyorongkan sebakom penuh ketupat dan satu mangkuk besar kuah opor.*

Almsgiving can not only be done with money and at certain times. Alms can be done anytime and with any media. This is what can be seen in the quote above. The above quotation tells of the charity made by Mrs. Yatun to Mrs. Sri. The alms are in the form of *ketupat* and *opor*. Such alms seem simple and trivial, but a big impact is that besides getting a reward for giving charity, it can also strengthen ties, especially between neighbors.

Be patient as Representation of Ihsan Behavior in Kambing dan Hujan Novel

Patience according to the Indonesian dictionary (2008: 1237) is a stoic attitude and endures trials. This understanding identifies a patient attitude with suffering conditions. This is quite natural because patience is a reflection of human resilience in facing the tests given by God.

Patience as a form of spiritual values in the next Kambing and Hujan novel can be seen in the following quote.

- (4) *Gelisah. Itu jelas dari betapa tak sabarnya mata tersebut jenak di satu titik. Juga dari betapa sibuknya tangannya mengusapkan tisu basah di keningnya. Kadang, jika tisu itu tak cukup membantu, ia kipaskan ujung kerudungnya.*

The above quote shows the impatience experienced by the character. This can be seen by the anxiety that is shown by the character. With the anxiety that is shown by the character, then he will be increasingly uncomfortable, and in the end, will be able to raise emotions. In fact, patience is needed in dealing with any situation, especially in dealing with important problems, because patients can help someone think well. Patience is also a test given by God to test whether a person is good or not, according to the following hadith of the Prophet. From Abu Hurairah r.a., he said: Rasulullah SAW said, "anyone whom Allah wants to be a good person, then he is given a trial." (H.R. Bukhari) (Nawawi, 1999a: 65).

The hadith shows that God loves people who have a patient attitude. This love is shown by the trials given to that person. Trials are given to measure the patience that the person has. When he is patient in accepting temptations given by God, then he belongs to the good people.

Patience as a form of spiritual values in the next Kambing and Hujan novel can be seen in the following quote.

- (5) *Tapi, iri yang berlarut-larut, apapun bentuknya, akan merusak badan. Ujung-ujungnya sampai hati juga. Aku tak mau begitu. Aku harus merasa cukup dengan apa yang aku dapat: Cak Ali dan ilmunya.*

The above quotation shows the patience possessed by the character I in responding to the success of his best friend studying in a boarding school while he was unable to continue his education. In that regard, my character chooses to be patient. He did not want to dissolve with envy at his best friend because he considered envy to be something that damaged the body. The patience he showed when he was unable to continue his school was then answered by God with the arrival of Cak Ali, someone who could teach him the science of religion. This is in accordance with the following hadith of the Prophet. From Anas r.a., he said: I heard the Messenger of Allah SAW said, "Verily Allah Ta'ala said: if I test one of my servants with blindness to the eyes then he is patient, then I will replace it with heaven. (H.R. Bukhari) (Nawawi, 1999a: 62)

The above hadith shows the primacy of those who are patient. The patience they show will be replaced by greater goodness by God. This is what happened to my character in the previous quote. He saw his best friend continuing his education to the Islamic boarding school, while he was unable to continue his education. He was patient with these conditions. In the end, the Lord changed his patience with Cak Ali, the person who could teach him the science of religion.

Jihad as Representation of Ihsan Behavior in Kambing dan Hujan Novel

Jihad can be interpreted as an effort to truly defend Islam at the expense of property, soul, and body. Jihad is a good practice to do and is one of the main practices. People who strive for jihad will be elevated by God compared to those who are capable but do not depart for jihad. This is in accordance with the following verse Al Quran: *It is not the same between believers who sit (who do not fight) who have no age, with those who strive in the way of Allah, with their wealth and soul. God exaggerates those who strive with their wealth and soul for those who sit one degree. To each of them, God promises a good reward (heaven), and Allah exceeds those who strive for those who sit with great rewards.* (Q.S. An Nisa, 95-96)

The verse above shows the strengths promised by God to those who want to jihad. People who want to jihad with their wealth and soul are elevated one degree to those who are capable but do not want to jihad. God also promises a great reward for those who want to jihad. This proves that jihad is a practice of great value.

In the above verse, jihad is equated with going to war. This happened because at the time the verse was revealed, the condition of Muslims was in a state of war so that the call for jihad to the battlefield was needed. However, jihad in the form of war is no longer relevant in the current state of peace. Jihad that can be done in peaceful conditions like today is with wealth (spending wealth for the benefit of many people) and with knowledge. These two types of jihad are more suitable in the present conditions and more can bring benefits to the people. This is in accordance with the principle that *jihad* is a form of evil values.

Jihad as a manifestation of spiritual values can be found in the novel Goat and Rain, as found in the following quote.

(6) *Aku adalah sedikit dari anak orang miskin yang memaksa sekolah. SR-ku bisa selesai karena aku menggembalakan kambing Mbah Min. Hanya orang yang tenahnya luas yang bisa dan mau menyekolahkan anaknya pada zaman seperti ini.*

The above quote shows the actions of jihad carried out by the figure of Me. He did the act of jihad by continuing to study in the midst of the economic difficulties he experienced. Demanding knowledge with sincerity, then practice it, is one form of jihad that can be done in the present. This is what is done by the character I. He continued to try to finish his school, even though it had to be traversed with difficulty due to these economic problems. He also must convince his parents that the money he uses for school is not in vain but will get a reply later.

Berjihad as a manifestation of the value of divinity in the next Kambing and Hujan novel can be seen in the following quote.

- (7) *Mengingat kepengurusan ranting tak cukup hanya dengan semata masjid, tapi semestinya juga sebuah madrasah, Paklik Kamituwo merelakan separuh rumahnya untuk kami jadikan Madrasah Ibtidaiyah Islamiyah Centong. "Kok separuh rumah, seluruh sawah yang aku punya pun akan aku ikhlaskan, Nak." Begitu kata kakekmu saat itu—kalimat yang tak akan aku lupakan.*

The quote above shows the form of jihad in the form of spending wealth for the public interest carried out by Kamituwo's figure. In the quote, Kamituwo gave half of his house to be used as a madrasa. This kind of jihad is classified as jihad with a property, which is also the main example, according to the Prophet's hadith below. From Abu Sa'id Al Khudriy ra, he said: someone came to the Messenger of Allāh and asked, "who is the most important man?" He replied, "believers bear in the way of Allah with their souls and possessions." He asked again, "Then who?" He replied, "then the believers who were alone in a quiet place to worship Allah and stay away from humans because of his crimes." (Bukhari and Muslim) (Nawawi, 1999b: 266)

The above hadith explains the formation of jihad which is a noble category before God, namely jihad with the soul and jihad with wealth. For jihad with soul or war, in the present, it is not possible because of the state of the country which is in a state of peace that does not allow jihad by fighting. Jihad with the soul in current conditions can be in the form of practicing the knowledge that is owned for the public interest. While the second jihad is with wealth. This jihad is still possible and can be done today. One example of this type of jihad is that carried out by the character Kamituwo in a previous quote which makes it clear that part of his house was used as a madrasa.

Fear as a Representation of Ihsan Behavior in Kambing dan Hujan Novel

The definition of taqwa according to the Indonesian dictionary (2008: 1421) is to maintain itself to keep carrying out God's commands and stay away from His prohibitions. Carrying out this command both mandatory and sunnah orders, as well as avoiding prohibitions both *makruh* and *haram*. Another thing that needs to be observed in this sense is the existence of self-preserved phrases. The phrase implies that in carrying out orders and avoiding his prohibitions, they must be accompanied by continuity. That is, this attitude of caution must be carried out continuously throughout life. Takwa is an important thing in religious life, so every Friday preacher is obliged to deliver a will of taqwa. In addition, piety is also enshrined in the Qur'an. One of them is in the letter Ali Imran verse 76 below. "(Not so), actually whoever keeps the promise (made) and is cautious, then, in fact, Allah likes those who are cautious." (Q.S. Ali Imran, 76)

The verse above confirms the importance of fearing God. This is because God likes people who are cautious. This illustrates the importance of piety. Faith behavior is a representation of Ihsan behavior. This form of behavior can be found in the Goat and Rain novels, one of which is in the following quote.

- (8) *Jika sekarang ini kamu bisa melihat orang Centong tak ke mana-mana saat Jumat, saat itu tidak begitu. Orang-orang bukannya tak tahu kalau jumat itu wajib dan harus dilakukan dengan jumlah jamaah yang telah ditentukan batas paling sedikitnya. Tapi, bagi orang-orang Centong saat itu, shalat, bahkan shalat Jumat (dengan segala keutamaannya itu), tidak lebih penting dibanding sawah-ladang dan tanaman mereka; dengan jagung yang butuh disiangi; dengan batang padi muda yang sedang bunting; dengan singkong yang sudah dicabut, tapi belum dikupas dan dikeringkan.*

The above quote contains the opposite of piety. In this quote, God's command in the form of Friday prayers is violated by Centong people. They prioritize working in the fields or fields rather than working. They know and understand that Friday prayer is the duty of every Muslim. However, they do not heed these obligations and prefer to prioritize their work.

Faith behavior as a representation of the ihsan behavior in the next Kambing and Hujan novel can be seen in the following quote.

- (9) *Aku yakin mereka hendak menyebarkan kebenaran dan menegakkan agama Islam. Semboyan yang mereka gaung-gaungkan adalah amar makruf nahi mungkar. Itu bagus, bukan? Cara merekalah yang kadang kurang menyenangkan. Kalau maksudnya baik, tapi dilakukan dengan cara yang kurang baik, ujungnya akan tidak baik.*

The above quote reflects the attitude of piety, which is spreading Islam. Da'wah spreads the religion of Islam is a good activity and is included in the attitude of piety. However, this purposeful mission can be bad if done in a bad way. Preaching Islam through coercion and violence, for example, will not get sympathy, instead, it will lead to hostility which is contrary to the attitude of piety. The spread of Islam can be done in a sympathetic and gentle manner as exemplified by the Prophet Muhammad. Arifin (2011: 70-73) provides an example of the Prophet's preaching carried out against a blind Jewish beggar. The beggar always insulted the Prophet every day, but the Prophet gave the beggar food every day. When he found out that the person who fed him every day was the Prophet Muhammad, the beggar cried and claimed to convert to Islam. Examples of the Prophet's preaching that put forward sympathetic ways need to be exemplified so that the intentions of good-purpose da'wah can be carried out well too.

CONCLUSIONS AND SUGGESTIONS

Ihsan is a good deed wherever and whenever sincerely and sincerely because it feels watched by God. The aspects of Ihsan are charity, patience, jihad, and piety, which are based on the verses of the Qur'an that juxtapose Ihsan's words with these attitudes. The attitude of reflection on the value of evil is identified in the novel *Goat and Rain* by Mahfud Ikhwan.

Sadaqah is giving something to the poor or those who have the right to receive according to the ability of the person who gives, and outside the obligation of zakat fitrah. This definition contains two important points. First is the difference between zakat (fitrah) and almsgiving, even though both of them give to those who are entitled to receive. The second is the law of alms, namely sunnah. This is based on statements according to the ability of the person giving. That is, if someone does not have the ability, he or she are not required to give alms. In addition, the amount of charity values also has no limitations, different from zakat which has its own calculations. Almsgiving was identified from among others the behavior of the figures of Kamituwo and Mrs. Yatun who set aside part of their wealth for others.

Patience is stoicism and endures trials. This understanding identifies a patient attitude with suffering conditions. This is quite natural because the patient attitude is a reflection of human resilience in facing the tests given by God. Patient attitudes were identified, among others, by the figure Mat who did not break Is's opinion even though many were porous and the character Is in facing Kamaanwo's invective.

Jihad can be interpreted as an effort to truly defend Islam at the expense of property, soul, and body. Jihad is a good practice to do and is one of the main practices. People who strive for jihad will be elevated by God compared to those who are capable but do not depart for jihad. This is in accordance with verse Al Quran Surat An Nisa verses 95-96 which means that it is not the same between believers who sit (who do not fight) who have no age, with those who strive in the way of Allah, with their wealth and soul. God exaggerates those who strive with their wealth and soul for those who sit one degree. To each of them, God promises a good reward (heaven), and Allah exceeds those who strive for those who sit with great rewards.

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In the above verse, jihad is equated with going to war. This happened because at the time the verse was revealed, the condition of Muslims was in a state of war so that the call for jihad to the battlefield was needed. However, jihad in the form of war is no longer relevant in the current

state of peace. Jihad that can be done in peaceful conditions like today is with wealth (spending wealth for the benefit of many people) and with knowledge. These two types of jihad are more suitable in the present conditions and more can bring benefits to the people. This is in accordance with the principle that a jihad is a form of evil values. Jihad was identified, among others, from the behavior of the characters Mat and Is who fought hard to study and practice the knowledge.

Faith is maintained by itself to continue to carry out God's commands and stay away from His prohibitions. Carrying out this command both mandatory and sunnah orders, as well as avoiding prohibitions both *makruh* and *haram*. Another thing that needs to be observed in this sense is the existence of self-preserved phrases. The phrase implies that in carrying out orders and avoiding his prohibitions, they must be accompanied by continuity. That is, this attitude of caution must be carried out continuously throughout life. Faith becomes an important thing in religious life, so every preacher of Friday sermon is obliged to deliver a will of taqwa. Being accused is identified among others from the behavior of the figure Is who when he was a *hansip* kept expelling the merchant from the village, despite feeling sorry, knowing that *tuak* was *haram*.

This form of representation of Ihsan behavior in the *Kambing dan Hujan* novel shows the aspect of religiosity in literary works. Religiosity is a relationship with certain beliefs or doctrinal traditions related to divinity and other supernatural powers (Abdel-Khalek, 2012: 743). The keyword in that sense is a relationship. That in religiosity, there is a relationship, namely the relationship between humans, the belief system that he adheres to, and behavior that reflects that belief. This behavior is called religiosity. Added by Abdel-Khalek (2012: 743) that there are two types of religiosity, namely extrinsic religiosity and intrinsic religiosity. Extrinsic religiosity is a form of religiosity that can be sensed, such as going to a place of worship, as well as other signs of religiosity that appear visible. While religiosity is intrinsically the place in man himself. This intrinsic religiosity is more directed at the attitude shown by someone in accordance with the value of religiosity.

Ismail and Deshmukh (2012: 22) state that religiosity can be measured by three variables, namely the level of participation in religious activities, the frequency of worship, and prominent beliefs. The first and second variables are related to extrinsic religiosity. That is, these two variables can be observed in plain view and are easy to assess. While the third variable is related to intrinsic religiosity.

Literature and Islam are two different things, but they are related. One of the linkages is the emergence of Islamic-style literary works. One of the literary works characterized by Islam is the *Goat and rain* novel by Mahfud Ikhwan. This novel tells the story of the characters Mif and Fauzia. Both of these figures are lovers who want to get married but are constrained by permission from their parents. This is because of the different backgrounds of their families, Mif from the Muhammadiyah family, while Fauzia from the NU family. In addition, each of the two fathers of the couple is leaders of each of these organizations. The NU-Muhammadiyah friction in this society is a complementary spice of the love story of Mif and Fauzia. This novel has Ihsan behavior by the characters. This behavior is represented in alms behavior, patience, jihad, and piety. The Ihsan behavior contained in this novel can be used to arouse the religious awareness of its readers.

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